

THE
CHRISTIAN DISCIPLE.

No. 12.

DECEMBER, 1814.

VOL. II.

EXAMINATION AND MARTYRDOM OF LORD COBHAM.

SIR JOHN OLDCASTLE, afterwards LORD COBHAM, was born in the reign of Edward III. king of England. He became a disciple of the English Reformer, John Wickliff. At that early period the clergy in England were papists; they became alarmed at the progress of Wickliff's sentiments, and as Lord Cobham was a principal character among his followers, he was soon marked out as an object for destruction. Henry V. having then recently ascended the throne, and Thomas Arundel being archbishop of Canterbury, a convocation was called, and the growth of *heresy* was the subject of discussion. It was proposed without delay to commence a prosecution against LORD COBHAM; but as he was then high in favor with the king, it was thought prudent to consult his majesty. The archbishop, at the head of a large procession of dignified clergymen, waited on the king, and "laid before him the offence of his servant, Lord Cobham, and begged his majesty would suffer them, *for Christ's sake, to put him to death.*"

The king expressed an aver-

sion to shedding blood in the cause of religion; he proposed that the business should be suspended a few days; said he would converse with Cobham, and if this should prove ineffectual, he would then leave him in the hands of the clergy. He kept his word. He conversed with Cobham, and exhorted him to retract his errors; Cobham replied, "I ever was a dutiful subject to your majesty, and hope ever will be. But as for the spiritual dominion of the pope, I never could see on what foundation it is claimed, nor can I pay him any obedience." The king was shocked with the conversation, and left Cobham at the disposal of the clergy. The archbishop immediately cited the supposed *heretic* to appear on a fixed day. He did not appear, and was of course pronounced contumacious, and excommunicated. But on a future day he appeared before the bishops. The archbishop thus addressed him: "Sir, it was sufficiently proved in a late session, that you held many heretical opinions; upon which, agreeably to our forms,

you were cited to appear before us; and refusing, you have been for contumacy excommunicated. Had you made proper submissions, I was then ready to have absolved you, and am now."

Cobham paid little regard to the offer of absolution, but offered to read a paper containing his opinion on those articles about which he was called in question. This was permitted. The archbishop told him, that what was contained in the paper "was in part truly orthodox, but in some parts he was not sufficiently explicit, and that there were other points on which it was expected he would give his opinion." Lord Cobham refused to make any other answer. "You see me," said he, "in your hands, and you may do with me as you please."

This resolution seemed to disconcert the bishops; at length, however, the primate told him, "that on all these points holy church had determined; by which determination all christians ought to abide." They dismissed him for that time, but told him they should expect a more explicit answer on the Monday following. In the mean time they would send him in writing, "as a direction to his faith, the determination of the church on those points." They accordingly sent the following:—

The determination of the archbishop and the clergy.

"The faith and determination of the holy church touching the blessed sacrament of the altar is this, That after the sacramental words be once spoken, the material bread, that was before bread, is turned into Christ's very body;

and the material wine, that was before wine, is turned into Christ's very blood: and so there remaineth from thenceforth no material bread, nor material wine, which were there before the sacramental words were spoken. Holy church hath determined that every christian man ought to be shriven to a priest, ordained by the church, if he may come to him.—Christ ordained St. Peter, the apostle, to be his vicar here upon earth, whose see is the holy church of Rome; and he granted that the same power which he gave to Peter, should succeed to all Peter's successors, which we call now popes of Rome; by whose power he ordained in particular churches, archbishops, bishops, parsons, curates, and other degrees; whom christian men ought to obey after the law of the church of Rome. This is the determination of holy church. Holy church hath determined that it is meritorious to a christian man to go on a pilgrimage to holy places; and there to worship holy reliques, and images of saints, apostles, martyrs, and confessors, approved by the church of Rome."

Such was the orthodox creed of our forefathers about four hundred years ago; by dissenting from these articles Lord Cobham lost his life, being condemned as a heretic.

On the day appointed Cobham again appeared before the court of bishops. He was informed, that they expected at the last meeting to have found him "suing for absolution, and that the door was still open, if reflection had brought him to himself." He re-

plied, "I have trespassed against you in nothing; I have no need of your absolution." He then kneeled down, and in a pathetic manner confessed his many sins to God, and closed his prayer thus: "*Here absolution is wanted.* O my God, I humbly ask thy mercy."

Then rising up with tears in his eyes, and stretching out his arm, cried with a loud voice, "Lo, these are your guides, good people. For the most flagrant transgressions of God's moral law, was I never once called in question by them. I have expressed some dislike to their arbitrary appointments and traditions, and I am treated with unparalleled severity. But let them remember the denunciations of Christ against the pharisees: all shall be fulfilled."

They questioned him on the subject of transubstantiation; and he repeated the words used by Christ in instituting the sacrament,—then said, "*This is my faith, Sir, with regard to the holy sacrament.*" They wished him to say, whether after consecration there remained any material bread. He answered, "the scriptures make no mention of the word *material*. I believe that after consecration, Christ's body remains in the *form* of bread." Upon this the cry of "*heresy! heresy!*" was heard from every part. He told them that Paul plainly called it *bread* after consecration: "The *bread* that we break," &c. He was answered, "Paul must be otherwise understood, for it is surely *heresy* to say so." He asked, how that appeared? "It is," said they,

"against the determination of the church."

After some farther discourse on the determinations of the church, the authority of which Lord Cobham denied, the prior of the Carmelites exclaimed, "What desperate wretches are these scholars of Wickliff!" Cobham answered, "Before God and man I here profess, that before I knew Wickliff, I never abstained from sin; but after I was acquainted with him, I saw my errors, and I hope reformed them." The prior made this reply, "It were hard if in an age so liberally supplied with pious and learned men, I should not be able to amend my life till I heard the devil preach."

"Go on, go on," said Cobham, "follow the steps of your fathers, the old pharisees. Ascribe, like them, every thing good to the devil. Pronounce them heretics who rebuke your crimes; and if you cannot prove them such, call in the fathers. Am I too severe? Let your own actions speak. What warrant have you from scripture for this very act you are now about? Where do you find it written in all God's law, that you may thus sit in judgment upon the life of man? Hold—Annas and Caiaphas may perhaps be quoted in your favor!"

The resolution which Lord Cobham displayed on this occasion, together with the quickness and pertinence of his answers, amazed his adversaries. After some further questions and answers relating to the articles of faith which had been given him in writing, the archbishop told him that he "found lenity indulg-

ed to no purpose. The day," said he, "is wearing away apace; we must come to some conclusion. Take your choice of this alternative, submit obediently to the orders of the church, or endure the consequence."

Lord Cobham answered, "My faith is fixed, do with me what you please." The archbishop then standing up and taking off his cap, pronounced aloud the censure of the church. With great cheerfulness Lord Cobham subjoined—"You may condemn my body; my soul I am well assured you cannot hurt." He then warned the people, and falling on his knees and raising his hands and eyes, "begged God to forgive his enemies." He was then delivered to an officer, and sent to the tower.

The clergy, finding that their proceedings were very unpopular, delayed the execution of LORD COBHAM for some months; and while they were in perplexity, not knowing what to do, by some unknown means, the prisoner escaped from the tower, and fled to Wales. In this retreat he was protected by some chiefs, against the attempts of his enemies. Here he continued four years, although many efforts were made by the clergy to apprehend him. At length by intrigue they accomplished their purpose; "and," says the historian, "with every instance of barbarous insult, which enraged superstition could invent, he was dragged to execution. He was hung up in chains upon a gallows, and fire being put under him, was burnt to death."

"Such was the unworthy fate of this nobleman; who, though

every way qualified to be the ornament of his country, fell a sacrifice to unfeeling rage, and barbarous superstition." See *Gilpin's Life of Lord Cobham*.

Who can read this sketch of LORD COBHAM, and not be moved to tears, in view of the deplorable situation into which our forefathers were brought, by the usurpations of the clergy, and the establishment of articles of faith, in other language than that of the scriptures. By looking back only four centuries, we behold in that nation from which we originated, the great body of the clergy maintaining, as *essential articles of faith*, some of the most monstrous absurdities, which ever entered the mind of man. We behold the highest dignitaries of the English church, forming a solemn procession, and approaching the king, with the very humble request, that his majesty would, "FOR CHRIST'S SAKE," *suffer them to put to death* one of the most eminent and useful men in the nation. And for what must he be put to death? Because he had understanding and fortitude enough, to prefer the language of the Bible to human creeds, and to refuse to acknowledge the supremacy of the Roman Pontiff. It was not enough for LORD COBHAM to express his faith in the language of scripture: no, articles of faith in scripture language were *no test of orthodoxy* in that day, any more than they now are in this country. The supposed *heretic* had this only "alternative," he must submit to the absurd interpretations of the clergy, or be *burnt alive*. By a long course of usurpation and intolerance, free

inquiry had been suppressed, wisdom and christian love had been almost banished from the church, and the benevolent religion of Jesus had been made to consist in submitting to the doctrines and commandments of the clergy, and in a burning zeal for the ruin of those who dared to dissent from popular orthodoxy. Let us rejoice in the Lord, and give praise to his name, for his goodness in saving us from this tremendous despotism. Let us show our gratitude by standing fast in christian liberty, by cordially allowing to others the rights of conscience, as we wish to enjoy them ourselves; and by cultivating that love and tenderness one towards another, and towards all men, which the gospel requires, and which is the distinguishing characteristic of the true disciples of Jesus.

Believing that a great part of christians in this country have but imperfect conceptions of the value of religious liberty, the rights of conscience, and of the danger of violating those rights; we intend in the next volume to pursue the course we have begun, and present to our readers a correct view of the characters and trials of the most eminent of the Reformers, who suffered for dissenting from the orthodoxy of the times in which they lived. By such an exhibition, opportunity will be given for people to know, who have suffered as *heretics*; and also to see, that it has been no uncommon thing for the best of men, to be treated as the enemies of God and of true religion.

THE SLAVE TRADE.

THE author of the pamphlet on "The Dangers of the Country," mentioned in a former number, has brought to view on the subject of the "Slave Trade" some striking occurrences and coincidences, which perhaps have not been known to many of our readers. They are, however, circumstances worthy of the consideration of every class of men. The particulars shall be stated in the author's own language.

"It may perhaps surprise many readers to hear that the unfortunate Louis XVI. a short time prior to the revolution, distinguished himself from all his predecessors, by zealous endeavors

to extend the slave trade of France. Such, however, was the fact. That shocking trade had been nearly abandoned by the French merchants; and that misguided monarch, under evil advice, labored strenuously to induce them to resume it. By an ordinance, Oct. 1784, he offered a bounty of forty livres per ton, upon all ships that should clear out from the ports of France for the slave trade; and he offered premiums on negroes imported into the French colonies. The natural effect was so enormous an increase of this guilty commerce, that in 1787 and 1788—60,345 were imported into St.

Domingo alone. On the whole, it may be fairly computed, that 300,000 human beings, were carried into a miserable captivity, at the direct instigation of that government which was soon after so terribly chastised.

"It may perhaps be equally unknown to the British public at large, that at the same memorable period Spain began a new career of oppression in her colonies, and framed a new system for them, expressly in order to encourage the importation of slaves." The writer here introduces a decree of his Spanish Majesty of Feb. 1789. In this decree the king says, "Having treated this serious subject with that attention which the importance of it demands, I have determined for the present, that this trade shall be carried on under the following regulations:—" In the 12th article the object of the decree is avowed to be, "to procure for all his subjects the greater advantages of the slave trade, as well as to augment the number of cultivators in the American colonies.

"The contemporary conduct of Holland was of the same opprobrious character. The Dutch slave trade had also languished, or rather was quite extinct, when in May 1788 the States General resolved on vigorous measures for its revival and extension. The leading resolution was in the following terms: 'That every means should be employed to promote the speedy enlargement of the slave trade.'

"Portugal also, there is reason to believe, was rapidly increas-

ing her slave trade at the time of the French revolution.

"Thus cruelly did the great commercial nations of Europe, all at the same era, resolve to extend the desolation, the miseries, and the crimes of Africa, to the utmost of their power. Already they dragged away every year 74,000 of her unhappy children; and a great part of her coast began to be almost destitute of inhabitants; yet her insatiable tormentors were determined to drain the veins of her population still more copiously, and to obtain fuller meals for their avarice, though they should reduce her to a desert. But the eye of the Almighty was over them, and to avenge devoted Africa at least, if not to save her, he dropped down among them the French revolution.

"Surely it was a strange coincidence of events that so many different nations should, at the same era, offer new and extreme provocation to divine justice, by the same species of iniquity, though without any mutual concert; and that each of them should immediately after be involved, by the same cause, in new and extreme calamities. Induced by a common temptation, the lucrative oppression of the African race, many nations start together in a new race of guilt: a strange source of unprecedented evil immediately bursts forth, and suddenly overwhelms them all."

The events here recorded are worthy to be kept in remembrance, for an admonition to the rulers of states and nations. The tremendous judgments that have

befallen those nations of Europe, which were concerned in the slave trade, are but a righteous retribution for such iniquity. As our nation has shared in the guilt, so probably we must share in the fearful retribution.

The author of the pamphlet bestows much praise on our nation for taking the lead in the abolition of the slave trade; and in what has been done for that purpose we have reason to rejoice. But ceasing to import Africans, affords but little relief to the multitude who are still held in bondage, under our *free* government. If we have done going to Africa for negroes, still "the slave trade" is continued in another form, and our fellow beings are bought and sold like cattle, in the Southern States; and many of them are abused and driven about in a manner more cruel than it would be lawful to treat the vilest of the brute creation. We may therefore reasonably expect that "the shrieks and groans" of these slaves will be continually ascending to the righteous Governor of the world, calling for vengeance on the oppressors.

It will probably be pleaded, that those who keep no slaves have no concern in this guilt. But is this the fact? Do not those who keep no slaves protect the slave holders in their oppression? What would be the fate of these domineering lords, if those who have no slaves should *avowedly withdraw their protection*, and leave the masters and the slaves to settle this one question, *Whose turn is it to serve in future?* Do not the slaveholders depend on

being protected in their merciless tyranny by the national government? If this be the fact, how is it possible that the nation, as such, should be clear from the charge or the guilt of holding in slavery more than a million of human beings? Suppose that in the district of Massachusetts fifty masters were protected by the state government in holding in slavery three thousand negroes; would not the whole state be involved in the guilt? Verily they would. On the same principle every state in the union partakes in the guilt of the southern slave holders.

We are aware that the subject is attended with very serious difficulties, on account of the great number of slaves. But do the difficulties diminish by delay? Are not the number of slaves annually increasing? And do not the difficulties increase in the same proportion? Is it resolved by the nation that negro slavery shall be perpetual in this land of liberty? Shall those who have their eyes open with respect to the magnitude of the evil, hold their peace, and do nothing to purge themselves and their country from this dreadful guilt, until a righteous God shall repeat in our land the horrors of St. Domingo? With what equity may the sovereign Disposer of events, strip the white inhabitants of these states of those privileges, which as a nation they deny to a million of fellow beings, who are as worthy of freedom as their masters!

If a small number of our white people happen to be subjected to bondage in the African states, or

pressed on board foreign ships of war, how soon is the *cry of injustice* spread through the land! Yet how many can tamely and silently behold a greater number of blacks subjected to the most degrading slavery, than the whole amount of population in Massachusetts! Will not God be avenged on such a nation as this? Had we no other national guilt, this, if persisted in, would be enough to sink us into the deepest gulf of national wretchedness.

If any of our readers shall think that this subject is too frivolous for the Christian Disciple; be entreated to consider what would be your views and feelings, should *you* be doomed to spend your days in slavery, and to have your children, from generation to generation, in the same deplorable state. What would you then think of the heart that could not feel for you, or the tongue that would not plead your cause?

OUR DEPENDENCE ON GOD IN THE DIFFERENT CIRCUMSTANCES
OF LIFE.

(Continued from p. 341.)

In this essay we wish to show, that even if our views were generally attained, and our circumstances were always to correspond to our plans, we should find that we had consulted our own happiness much less frequently and successfully, than it is now provided for by what we call the ordinary uncertainties and accidents of life. No doubt most men at the close of their days imagine, that if they were to begin life again, they should conduct it with more prudence and greater success. But even this common sentiment we know to be extremely fallacious; how much more doubtful then, or erroneous, are the notions of those, who are entering into life, and who always imagine, that if they were once permitted to make their own fortunes, they should make their own felicity.

The majority perhaps of man-

kind, if allowed to have their first wish, would place themselves immediately in the possession of wealth. A few might be found of moderate desires; but most men, I suspect, would rush at once into opulence, under the vain expectation that they were insuring a reversion of good, in every treasure they deposited for future expenditure. As soon, however, as the first flush of acquisition be over, if you ask these men, whether they have found that wealth is happiness, they will tell you, that they made a most deplorable mistake, that they found to their astonishment that the anxiety of preserving property was at least as painful, as the anxiety of procuring it, and to possess was not to enjoy; that they have found to their surprise innumerable pleasures, which wealth did not assist them in enjoying, and thousands which

it strangely interrupted. Recollect too, my friends, that this person, whom we have now allowed to choose his situation, has chosen it for life. He is to be a rich man, a rich man only, a rich man forever. Infallible disposer of your own lot! you shall be allowed another trial.

Your ruling passion then is fame! Let my life, you say, be short, if it be but brilliant. Riches I disdain, for they are acceptable to any man; health I am proud to sacrifice, for it is possessed equally by an idiot; power I value not, except as it belongs to mind; station in the gross and interested grades of society, I am ashamed to aspire to; obscurity only is my dread; to be unknown is what alone can make me miserable. A life may be celebrated even because it is short; let me float, though it be but a day, a beautiful ephemera on the breath of popularity!

I have chosen my lot in life; grant my wish, and I am happy. Vain man! It is granted. And how do you find yourself? Envious, depreciated, sacrificed, pale with the laurels round your brow. You have succeeded; but success cannot restore the hue of health, which the anxiety of being great has worn away! Your temper too is ruined; you have become unnaturally sensible to every word or look which threatens you with censure; painfully jealous of those whom you ought to love, insensible to the clearest worth of your competitors; consumed with a feverish thirst for admiration, or swollen with a solitary vanity which shuts you out from half

the pleasures of sympathy, from half the joys of benevolence.

This world then is no longer agreeable than while it praises you; therefore you pay court to posterity. This then is the portion you have chosen, to be applauded instead of being loved, to be vain instead of being happy; and you are rewarded by the unsubstantial honors in the gift of posterity, in place of the personal attachments of the generation in which you live. Do not say, my young friend, that I have deserted my first supposition, and that all this wretchedness is the attendant, not of fame attained, but of fame anxiously desired. The objection would be satisfactory if the love of fame were a passion which could be quenched by the attainment of its objects. But its appetite grows by what it feeds on. Like the small quantity of inclosed air which carries the adventurous aeronaut aloft into the atmosphere, the love of fame, the higher it is raised, the more violent are its efforts to expand, and the wider the little puff of native vanity tries to diffuse itself.

It would be perhaps superfluous, to imagine more of these cases, which are so easily supposed. It is plain enough that if we were allowed to choose our future lot, we should all prefer some change from our present situations. This man would put himself forward a step in the rank of society, and that would grasp at a little more power; one would seek for fame, another for wealth; some would choose uninterrupted health, and its attend-

ant activity, others would prefer inactivity, quietness, security, and comfortable weakness. But how is it that all these sagacious arbiters of their own destiny have failed so egregiously in the pursuit of a common object. How is it, that if left to ourselves, we should consult our own happiness less than it is already consulted by the uncertainties, the disappointments, the casualties of the present arrangements of human affairs? The reason is simply this; that happiness does not consist in external circumstances. Of course, adjust your situation in life as you please, surround yourself with wealth, power, influence, fame; still if you bring not with you the temper most proper for your situation, you have lost and not gained by the privilege you have exercised. But such is the wisdom of God's providence, that the temper most proper for every situation, can be formed only by feeling the very uncertainty on which that situation depends. However paradoxical it may appear, I will even venture to assert, that if the formation of our moral characters depended less than it now does, upon foreign circumstances, or if the virtues which men sometimes exhibit, were placed more within their own power, we should probably be not only less happy, but even less virtuous than we now are. One man, transported with lofty notions of patriotism, or glowing with the flame of universal benevolence, if left to choose for himself, would bend all the powers of his mind, and accommodate all the affections of his heart, to exhibit a character like Wash-

ington's or Howard's. Yet this man, though burning with a pure ambition of excellence, unable to conceive completely of what constitutes the perfection of this or that virtue, and overvaluing a particular form of character, would probably find himself ridiculous at the very summit of his attainments. You would see that in his wild pursuit of the splendid virtues, his private and particular affections had suffered; that what he had gained in universal philanthropy, he had lost in individual sympathy; that he was a less fond husband, a less affectionate son, a less careful parent, a less useful local citizen. If either patriotism or universal benevolence were to become his passion, you would find him sacrificing the great laws of mutual justice to imagined interests of his own country, or of the world at large. He would be forever erecting a standard of right in the undefined laws of state expediency, or of the general good; and we should find that his moral sense, which was once a nice test of right and wrong in human actions, would be destroyed by too great familiarity with the maxims of national policy, or with the speculations of universal philanthropists. Thus we may venture to predict, that this man, when arrived at the summit of the excellence he most earnestly sought, would in fact be a man of less moral worth, than if his character had been formed in the ordinary course of events, by the plastic power of the common situations, changes, uncertainties, disappointments, and casualties of life.

Let us suppose another man, impressed with a deep sense of the importance of religious opinions. He looks round on the world, and his heart aches when he views the creatures of God perishing in ignorance of what alone can constitute their felicity. He glows with a zeal which to him appears the purest of human passions. If he were to choose the character he would exhibit to the world, it should be that of a man passionately devoted to the progress of religion. Nay more, he would even consummate the character to which he aspires by marching cheerfully to the stake, if it were necessary, and dying a martyr in the cause of his God. He is continually uneasy that no more opportunities are presented of promoting the progress of his opinions, afraid of incurring the suspicion of lukewarmness, and would change any situation in life if he could, to open a wider field for the exercise of his zeal. But, my good friend, take care that you are not too impatient to burst the limited sphere in which God has placed you. Your zeal, if it had all the scope you wish, might break out into passion; your deep sense of the value of religious opinions, might tread on the brink of uncharitableness, and your ardor for reform might, if your station would admit it, lead you to reform by *power* instead of *persuasion*; and this would be persecution. No! my friend, trust the shaping of your character in the hands of Providence. God has prudently placed you in circumstances where you are obliged to love men with whom you differ, and to cooperate

with men whom you burn to reform. Sometimes he cools your ardor in his own cause, by disappointments, for which you find it difficult to account; sometimes he places you in situations which you find it difficult to accommodate to your principles of conduct, and gives you a glimpse of views which make you doubt the infallibility of your own conclusions. In short, God, by the kind of circumstances and connexions in which you have been placed, has made you truly useful where you might have been only zealous; he has kept you candid, when you might have been uncharitable; he has given you influence only, when you wished for power; and has preserved you a mild example of the excellence of his religion, when your own enthusiasm might have dishonored the cause you have espoused, or your passion have led you to the stake, a vain and unprofitable martyr.

Here is a third person, whose ruling passion is *honor*. If he were allowed to fashion his own reputation, he would be distinguished for an excessive sensibility, for a delicacy which feels a stain as it would a wound. Inflamed by the contemplation of imaginary characters, he endeavors to form himself after the model of heroes he has admired in history, or beings he has contemplated in the lustre of romance. But as soon as this man enters into the world of actual existence, he finds that he has been preparing himself for a different sphere. He is disgusted to discover men so insensible to the lofty notions of honor which he has cherished, and so unac-

quainted with those sublimated sentiments of delicacy on which he has been practising in his closet. He finds that the every day virtues of sober and industrious citizens meet with a better reception, than all the refined excellencies of superior spirits, with the light of which he hoped to encircle his character. He begins to suspect that a new world must be created, to furnish him with opportunities to display the virtues which he has so extravagantly estimated. He may soon wish in vain, that he had been cast from his youth among the usual roughnesses and disappointments of life, that he might have acquired a disposition adapted to the world in which he is to bustle, and if God should allow him once more to choose the character to sustain in life, you may find this child of sensibility casting away in disgust all the unnatural delicacy and honor with which he had hoped to envelop himself, and seeking for comfort in the customary track of human virtues. O God, we know that the way of man is not in himself; it is not in man that walketh to direct his steps. O God, correct us but with judgment, not in thine anger, lest thou bring us to nothing, and we vanish with our plans, our imaginations, and our hopes. For as the heaven is high above the earth, so are thy thoughts above ours; for the foolishness of God is wiser than man, and the weakness of God is stronger than man.

From the facts exhibited, two conclusions follow; 1st, that God alone disposes of our lot in life; and 2dly, that his arrangements

are made with the kindest intentions. These conclusions are most interesting and most consolatory. For if God's providence extends to the minutest circumstances of our lives, all that current vocabulary which so often supplies our want of reflection, time and chance, fortune, casualty, luck, and its whole train of synonymous terms, become at once the mere nominal currency of conversation, which retain in the mind of the pious no substantial meaning. Bow then at the feet of the omniscient Being, who orders your circumstances in life, and say, 'O God, I am ashamed of my pride, my discontent, and my vain expectations. I have been disappointed in life, but it was God who disappointed me, and I murmur not; I have been fortunate, but it was thy blessing which gave this unexpected success to my projects, and I am humble. When I look back upon my life, I see that thou hast trained me up in the sure and progressive order of thy dispensations, to the character and the hopes which I now possess. When I have thought myself abandoned, thou hast been watching me with paternal care; when I supposed myself most miserable, I have found myself nearer to the acquisition of the only permanent good which I now value. The very circumstances in my life which I thought the most inauspicious, I now find the most favorable; and the very trials, which I thought would terminate in my misery or death, I now find had the most benevolent tendency and the most cheerful conclusions. My predictions have been often

defeated and my views altered, but I still find myself crowned with loving kindness and surrounded with opportunities for virtue and happiness. In all the events of life then I will bless

thee. Though the fig tree should not blossom and there should be no fruit on the budding vine of my hopes, yet will I bless the Lord, and joy in the God of my salvation. B.

Illustrations of passages in the New Testament, which refer to sentiments &c. of the Jews in the time of our Savior.

37.

Luke iv. 23. "Ye will surely say unto me this proverb, '*physician, heal thyself.*' Whatsoever we have heard done in *Capernaum*, do also here in *thy country.*"

PHYSICIAN, *heal thyself.* This was a proverb in common use among the Hebrews, Syrians, and Arabians. Lightfoot quotes it from the Talmuds. [See also Grotius on the text.]

Our Lord was now in Nazareth, which city, and Capernaum, were both in Galilee. Nazareth was called *his country*, because there he had resided before his public ministry; but after he began to preach, he appears to have made Capernaum the place of his residence, and there to have wrought several miracles. But Nazareth was in *lower*, and Capernaum in *upper Galilee*. This seems to have been the ground of the expression in the text, "*whatsoever we have heard done in Capernaum, do also in thy country.*" [See Whitby on the text. Carpenter's geography, pp. 39, 40. and Comp. Matth. iv. 13.]

38.

Luke iv. 28, 29. "All they in the synagogue, when they heard these things, were *filled with wrath*; and rose up, and thrust

him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong."

The Jews seem not to have hesitated at putting a man to death, even without the form of a legal process, if he had said or done any thing, which they thought was in opposition to their religion. We have lately heard much of the persecutions, which this unhappy nation has sustained from christians; and indeed we greatly lament, that an encroachment has ever been made by the followers of Jesus, on the rights of others to inquire and to think for themselves; and much more, that the hand of a christian has ever been raised, for the destruction of one whom he thought to be a *heretic*, or an *unbeliever*. But it may be proper, both for the sake of Jews, and the advocates of Jews, to recur to facts, to prove that christians were neither the first, the most bigoted, nor the most cruel of those, who have persecuted men only for their opinions. The text presents an example, which is surely of no common malignity; nor was this the only attempt which was made by the Jews upon the life of our Savior. (See John viii. 59.)—With the same ungoverned rage,

did they likewise seek the life of Paul, because he was a follower of Jesus, and a preacher of his religion; (see Acts xxi. 27—31.) and not only in a moment of sudden and powerful excitement, but we find "forty men" engaged in a conspiracy, "*binding themselves by a curse, that they would neither eat nor drink, till they had killed him.*" (Acts xxiii. 40—45.) Most deep and dreadful must have been the depravity of public sentiments and manners, when such a compact could have been formed, for the murder of a man, because he had changed his religious opinions; and had become a preacher of the new religion which he had adopted. But even here we see not the consummation of their depravity as a nation. These forty conspirators go to the council of the *chief priests and elders*, and declare their murderous purpose; and it is plainly implied, that the council readily entered into the measures, which it was thought were necessary, for the accomplishment of this base, and most unprincipled design. And, being disappointed by the vigilance of Lysias, THE HIGH PRIEST AND THE CHIEF OF THE JEWS soon after apply to Festus, their new governor, beseeching him, that Paul may be sent for to Jerusalem; and at the same time *laying wait in the way to kill him.* (Acts xxv. 1—3.) These however, might the Jews say, are testimonies from the *New Testament*. They are. The authority of Philo and Josephus then will be less exceptionable. We subjoin them.

Says Philo, in speaking of

what may be done to a Jew, who forsakes the worship of the true God, "It is highly proper, that all who have a zeal for virtue, should have a *right to punish with their own hands*, without delay, those who are guilty of this crime; not carrying them before a court of judicature, or the council, or any magistrate whatever; but indulging their abhorrence of evil, the love of God which fills their minds, in the immediate punishment of those impious wretches. They should consider themselves," he says, "for the time, to be all things; senators, judges, prætors, serjeants, accusers, witnesses, the laws, the people; that, *nothing restraining them, they may without fear espouse the cause of piety.*"—Was ever testimony in more exact accordance, than that of Philo and the Evangelists? Philo lived, A. D. 40.

Hear also Josephus. Having given an abridgment of the Mosaic law, he says, "Moses called together the people, with their wives and children, their slaves being present likewise; and adjured them to observe his laws; and if any one of their kindred, or any city should attempt to alter, or dissolve the form of government, they should both *jointly and singly*, (or publicly and privately,) *take vengeance of them.* And the multitude swore to do so." And did the Jews indeed understand, that this obligation extended, not only to the case of idolatry, but to all their laws? What extravagances then may we reasonably suppose that it must at this time have occasioned, when, deprived by the Romans of all civil authority, it was only

by individual resentment, or by daring conspiracies, that they could gratify their zeal, in restraining apostasy from their faith!

A recurrence to Jewish senti-

ments and feelings at this time, perfectly accounts therefore for the facts of the New Testament, to which we have referred our readers in this article. See Lardner, v. i. p. 212—216.

ON THE BLESSINGS OF PEACE.

"I am for peace."

In the last Number we considered some of the evils of war; let us now dwell on the blessings of peace.

1. We remarked that it was one effect of a state of war, to make a whole nation, in our view, objects of abhorrence; to blind our judgments to all which is estimable in their characters, and useful in their friendship, and to close our hearts against all the sympathies which they may claim even as fellow creatures. In peace, reason takes the throne of the mind, and benevolence and candor and uprightness, her favorite ministers, give their counsels and follow the guidance of her decisions. No sooner is the harmony of intercourse with an enemy restored, than the ties of mutual interest increase and strengthen. The world becomes a family, of which God is the Father. We feel towards all a fraternal regard. In this single view what an amount of virtue and happiness does peace restore to a country!

2. Peace has a most happy influence in allaying party spirit, in restraining its operations, in diminishing the number of objects about which it is exercised. The return of peace may and

will give a new course to the party feelings and tempers, which have been, and still are, in so much exercise among us. A patriot *now*, is one who hates those whom we hate; who wishes the destruction of one whom we would destroy. A patriot *then* will every one be who loves his country, and who feels its interests and happiness to be his own. O happy day! may my eyes behold thee! O my country! how favored of God wouldst thou be, did thy children thus love one another!

3. War impoverishes a people, loads them with debts, relaxes the arm of labor, and represses the spirit of enterprize. Peace opens all the sources of prosperity, which works for itself channels through all the classes of society. Such, but a short time since, was our distinguished condition, that there was not a man who had health and integrity and temperance, who could not, with the blessing of God, soon easily obtain for himself all the privileges of a citizen, and all the independence of an estate of his own, which would support his family, and help to enrich his children. Unhappily with this unexampled prosperity came a spirit of extrav-

agance and of luxury, almost as extensive in its influence. But we have been most impressively admonished of our ingratitude and our iniquity, and happy will it be for us, if the warning—the chastisement—is effectual. Should peace again revisit us, plenty would follow in its train; of which the most remote, the most obscure, would become partakers. God grant that with these blessing of his providence, we may receive hearts wisely to use, and piously to enjoy them.

4. As a state of war long continued deadens the sensibilities of a nation to the distresses which it occasions, so by peace is a mildness and benevolence of temper given to society. In war the means of effecting our objects are the destruction of the property and persons of enemies; and the habit of associating pleasure with the intelligence of such destruction, naturally hardens the heart, and gives a savageness to the passions. We learn to estimate the worth of a few acres of captured land,* or the importance of a temporary advantage, by the number of lives lost in obtaining it; and I appeal to experience if much more is felt, while the passions of war are in full exercise, in reading or hearing of the loss of a thousand men, than of a thousand cattle. This is a dreadful feature in the character of war. It is a cold blooded calculation of men, as we calculate money; an estimate of loss and gain, in which we are not a little gratified, even if there be but a fraction in our own favor. Peace restores the empire of milder and more beneficent sen-

sations. We are then disposed to consider life as dear to every individual, as to ourselves, because like ours it is his term of probation for eternity. We receive and are exposed to exercise the offices of kindness; and the voice of distress touches a string in our hearts which vibrates the sentiment, *he is my brother*.

5. On the young and rising generation, most important are the effects of peace, contrasted with those of war. I have already alluded to the moral dangers to which they are exposed who early breathe the air, and are exposed to the sentiments and manners of a camp. But not to these alone is the infection confined. Moral principle becomes corrupted in all the branches of society; and some, by the greater hope of impunity than they felt before, are tempted to crimes; and others excited by the passions of the times, and associated with the vicious, whom they otherwise would have avoided, adopt their profaneness, plunge with them into their intemperance, and abandon themselves to vice and impiety. I need not point to examples; I would rather dwell upon the bright and happy prospect of a race of youth educated under the milder influence of the sentiments of peace on earth and good will among men.

In the last place, may we not hope that the return of peace will essentially aid the advancement of the great interests of religion? In a country which is engaged in war, it is to be feared that religion will be made by many a mere engine of power;

and that many even of those who are otherwise pious, are affected even in their devotions by a most unchristian and relentless spirit. In hearts disposed to the exercise of piety, in hearts sincerely at peace with the world, devotion must surely be higher, and purer, and stronger. He whom we worship as our Friend, and Guide, and Father, is the God of peace. He, through whom we approach to the throne, is the Prince of peace; and the fruit of the spirit is love, joy, peace. From the throne of his glory God looks with peculiar complacency on those, who worship him with a spirit of universal love. He

has said, "blessed are the peace makers, for they shall be called the children of God." He requires us to pray that his kingdom may come, that kingdom in which men will learn war no more. Who then will not pray for peace? Who will not humble himself under the judgments of war, and fervently pray for pardon, and for preservation from still greater calamities?

Many important considerations have been necessarily omitted, but if the things which have been thus concisely suggested, should be duly weighed, they may be found sufficient to justify any person in saying, "*I am for peace.*"

REVIEW.

A Defence of Christianity against the work of George B. English, A. M. Entitled the Grounds of Christianity examined, by comparing the New Testament with the Old. By Edward Everett, Minister of the Church in Brattle Square, Boston.

It is now a long time since any direct and public opposition has been made to the truth of the christian religion. This has arisen, we conceive, partly from the universal perception of its beneficial tendency, but much more, from the full examination which its evidences have received during the last century. Within that period, it has been assailed and defended by men on both sides, whose talents will hardly be surpassed; and every possible objection and reply has been thoroughly investigated, and set in the strongest light. It will not be doubted by any who have examined the subject, that christianity has in every point of view

been a gainer by this discussion. Its evidences are incomparably better understood. It was found that the system was vulnerable only in some points, which made no part of it as it came from the hands of its Author; but were engrafted on it during the darkness and superstition of the middle ages. The inquiry which this circumstance produced into the real nature of the doctrines of the gospel, has brought them back nearly to their primitive simplicity; and as they are understood by men of liberal and enlightened minds, they are exhibited, we may hope, in a good degree, in their original purity and lustre. With regard to the

general evidences of the gospel, it seems now to be practically admitted, that they are unanswerable. The writings of Butler and Paley may be said to contain the essence and close of the great argument on the part of its defenders; and the writings of these men have never been answered, and never even been *attempted* to be answered. It is now, indeed, so long since any man of real knowledge and talents has lent himself to the public defence of infidelity, that we may predict with confidence that no such man will be found in Protestant Christendom, while it continues to enjoy its present lights and privileges. The phenomenon of one in a state of mind similar to that of Lord Herbert, will probably never again be witnessed.

After these remarks, it may seem a little strange that we proceed to speak of an attack on christianity, published in this place about a year since, by Mr. English. A short account, however, of this gentleman and his publication will show, that it forms no exception to the observations we have been making. In the facts we shall state, we shall omit the animadversions which they may seem to justify. We should very reluctantly give pain to friends who lament the errors into which Mr. English has fallen. At the same time, however, they will not forget, that as a system with which all the best interests and hopes of mankind are connected, has been assailed with so much bitterness, it is right that all those statements

and remarks which are necessary to its complete defence, should be made with the greatest freedom.

He passed through College a few years since with the reputation of many amiable qualities, and powers of mind by no means contemptible. While there he looked into an infidel work, and at once proclaimed himself a convert to its opinions. A sensible and benevolent friend, becoming acquainted with this perversity, put into his hands some defences of christianity. He soon passed over to the opposite opinions, and embraced them with the greatest ardor. It was indeed so great, that he became passionately desirous of preaching the gospel he had despised; and though designed for the bar, and actually passing through the preliminary studies of that profession, his desire was not to be restrained, and he commenced the study of theology. His singular devotion to his new opinions, (which could only be attributed to the most disinterested views,) excited a warm interest in his favor in this vicinity. When he began to preach, he was invited into most of the pulpits of the clergy, and his performances were listened to with great benevolence. He did not, however, succeed. Whether this want of success had any influence on his subsequent conduct, we do not take upon ourselves to determine. In a short time he retired from the profession he had embraced.

The situation in which he was placed gave him access to many books. He read a work of the last century by Anthony Collins, in which the applicabil-

ity of the Jewish prophecies to the christian Messiah is denied. His proneness to change again appeared by his becoming the disciple of this writer. To strengthen his new faith he read the letters of David Levi, and looked into a collection of Jewish tracts made by Wagenseil. In a short time his conversion was completed, and he exhibited a singular spectacle for the nineteenth century—a Christian becoming a Jew!

He now became anxious to propagate his new opinions, and began to prepare a book. It was soon completed; because the process he adopted was very expeditious. He spread before him the two works of Collins, Levi's letters, and a few other authorities, and transcribed the arguments of these writers for the most part *word for word*. Now and then he changed an expression, or interpolated a remark, and between his different transcriptions he interspersed occasional comments, consisting chiefly of assertions of the same thing in stronger and more offensive language, violent invectives against St. Paul and the christian advocates, positive denials of the authenticity of the New Testament, and of the sufficiency of the historical testimony, and the most confident challenges of refutation; all conveyed in a style of coarse, but not always ineloquent declamation. In this way he made up a book of two hundred pages, *ninety-four* of which were transcribed from other authors.*

Such was the work which Mr.

English gave to the world under the title of "*the Grounds of Christianity examined*." It was prepared with so much haste that, as Mr. Everett repeatedly shows, the errors, and even the very typographical blunders of the authors, from whom he borrowed, were all preserved. Before it could be got through the press, this unhappy young man had again changed his faith!

"When he drew up his book in manuscript he was a firm believer in the Old Testament. It contained some eloquent passages, asserting its inspiration, authenticity, and divinity. And this of course gave weight to all he said upon the dissonance of the Old and New. But before he put his work to press he had begun to doubt, and finally, as I suppose is pretty apparent, ceased to believe in the Old Testament; and the eloquent passages setting forth its inspiration were omitted. He still however preserved the chapter upon the excellence of the Mosaic law, and felt himself obliged often to throw in here and there an answer to the anticipated application of his objections against the New Testament, to the Old. We might make some profitable observations upon the unjustifiable precipitancy, with which a work upon God's revelations was pushed into the world, even while its author's opinions were wavering and indigested." *Defence*, p. 43.

The reception which was given to this work we cannot but think highly honorable to the community in which it appeared. The sentiment of disgust and disapprobation was universal. The feeling excited, resembled that which men display, when an attempt is made to rob them of a treasure which they believed to be as secure as it is inestimable. It was a feeling of surprise and

* Mr. Everett in his *Defence* gives a very exact table of these transcriptions, accompanied with references to the pages of the authors transcribed.

of indignation; yet mingled with something of compassion for the wanderings of a misguided young man, capable of better things. Assuredly, Mr. English could not have chosen a spot in the world more unpropitious for his undertaking, than one where christianity is known only under its most benignant aspect, where its evidences are so generally understood, and where faith is therefore founded on the best dictates of the understanding, as well as the purest feelings of the heart.

From the oblivion into which this book soon fell, it is now recalled by Mr. Everett. We do not regret this; for if it was so little injurious before, it cannot be mischievous now, when every argument it contains is fully and eloquently refuted. It is right that the materials of a reply to the objections adduced by Mr. English, should be put into the way of all into whose hands they may have fallen. These objections are borrowed from some of the ablest and most subtle of the enemies of the gospel; and it is not possible that any private christian should be able to answer them all without some study and research. He may indeed safely conclude, that, as they do not affect the main pillars of the christian proof, they cannot be otherwise than sophistical and fallacious. Yet it is desirable that he should not only be able to show this on general grounds, but to *prove* it in every particular case.

Mr. Everett replies in detail

to the various arguments adduced by Mr. English. In his first chapter he proves, in opposition to Collins, that miracles as well as prophecies are a proof of revelation, and that the demand that the merits of the question should rest on one branch of evidence, when two are accessible, is impertinent and unphilosophical. In his second chapter, he gives a very eloquent comparison of Jewish and christian opinions of the character of the Messiah, and proves, by a large induction of passages, that the prophets foretold not a political, but a religious institution; not a temporal prince, but a moral teacher and spiritual Savior.* In the third chapter he considers minutely those prophecies on which the christian interpretation is founded, and vindicates it against the cavils which Mr. English has collected. The same subject is continued in the fourth chapter. These two chapters display an extent and accuracy of critical learning, of which we have had no example in any work, which has appeared in our country. In chapter fifth he confirms the Christian interpretation of these prophecies, by showing the historical fact, that before the advent of our Lord, the Jews themselves were led by them to a powerful and general expectation of their Messiah about the time of the christian era, and had communicated it to other nations. Chapter sixth is a very important and a very able one. It is an answer to the objection of Collins, drawn from some quota-

* We hope to present our reader with an extract from this part of Mr. Everett's book in a future Number.

tions of the Old Testament in the New, and applied, it is alleged, to events and circumstances to which they had not an original reference. We do not hesitate to say, that we consider this as the best survey of the subject with which we are acquainted in any language. With this chapter the argument relating to prophecy is closed.

"And here it was my original intention to have left the subject; trusting that whoever else might be dissatisfied, it would not be Mr. English, whose repeated written declaration is before the publick, and whose verbal assertion is well known to many, that all that was important in his controversy was the prophetic argument for the Messiahship of Jesus Christ. But as he has apparently changed his opinion upon this subject, and now demands a reply to what he had previously proposed to discard as worthless; and as there are in the subsequent part of his work many false reasonings which should be corrected, and false statements which should be exposed, I venture to solicit the reader's indulgence to a review of the remaining portions of the *Grounds of Christianity* examined. These I shall examine chiefly in the order in which they stand, though from the haste with which his work was composed, or some other less respectable reason, this order is to a high degree confused and illogical." p. 293.

This outline of the principal topics of Mr. Everett's book will scarcely give any idea of its value. We should take great pleasure in presenting our readers with some of the disquisitions which it contains. But we should only injure them by an abridgment, and our little work is not fitted to receive them entire. The only objection we have heard made to this book is, that it is too learned for common readers. Learned it un-

doubtedly is, and very truly and deeply so. But the learning is so skilfully managed, that it does not obscure the argument, even to those who are little familiar with critical studies; and we are persuaded that no attentive reader of common intelligence, will find any difficulty in following the course of his reasoning, except, perhaps, on a few purely critical points. We hope, therefore, he will be generally read; and no one, we are sure, will read him without the highest pleasure and advantage. Especially is it incumbent on every one who has read the work of Mr. English, to study this reply. We feel a perfect assurance that it will be found full and satisfactory on every point. If christianity must be assailed, we should be well pleased that it should always be attacked by such antagonists as Mr. English, and defended by such advocates as Mr. Everett.

It ought to be remarked among the merits of this book, that it possesses the excellence, so rare in a work of controversy, of being perfectly free from acrimony. There is a calmness and moderation in every page, which becomes one who occupies the high ground on which a defender of christianity must always stand, and which gives a double effect to all his statements and reasonings. Notwithstanding he is perpetually obliged to clear his way through the grossest misrepresentations, and the most absurd and ignorant misstatements and blunders, he never loses his dignity and self-possession. Sometimes he corrects his opponent's

errors, without indulging in a comment on their enormity. Sometimes, to relieve the austerity of the discussion, he sports with his ignorance and positiveness; and sometimes he holds them up to their author's view in a language of gentle and pathetic remonstrance, which we should think would wring his heart with shame and remorse.

We must now bring our remarks to a conclusion, though the merits of this work are far from being exhausted. We consider it as the first fruits of a mind destined to be an illustrious ornament to the church of God; and when we remember the circumstances under which it was composed, we regard it with equal wonder and delight. We cannot forbear to indulge our readers, before dismissing it, with one extract on the christian morality, which seems to us an example of genuine eloquence.

"Mr. English has much declamation, through which I do not care to follow him, about our "wanting human virtues in this world," and "virtues which enable us to attain lawful pleasures." Doubtless these are very good. But after all, the object of life is not this world, but the other; and our ultimate business is not to be useful to society, nor to build up the glory of the community or the nation. All this indeed follows from the laws of unbending justice, purity, and charity, which the gospel enjoins—and Montesquieu exclaims, as justly as eloquently, "Chose admirable! la religion chrétienne, qui ne semble avoir d'objet que la félicité de l'autre vie, fait encore notre bonheur dans celle-ci." But it enjoins with these laws a care for higher things. Mr. English writes, he will smile to hear me say it, like an unpractised man. He talks in a fervid strain about "the happiness and duties of life." But there are those

who would think themselves derided by being addressed on topics like these, and in the spirit which animates Mr. English. There is something in the burden of heavy care, in bitter repeated disappointment, in lingering disease, to subdue the feelings which we cherish in the hours of youth, prosperity, and health. Mr. English was drawing from the fountains of science, and was writing a book in which he was to display his talents to the world, and to pull down the prejudices which eighteen centuries had reared. He felt himself the undaunted advocate of truth, the generous champion of an injured nation, and his heart was swelled with the thought, that society was waiting with impatience to thank him for breaking her fetters, and asserting her rights. But all this vision is as fleeting as air. He sees already that nothing can be done, and to this change in his feelings, which is a personal matter, will succeed the common operation of the lapse of time, and the vicissitudes of the world. Thirty years hence, should he live so long, and experience a common share of what there is in the world to offend, perplex, and grieve him, he will look upon his "human virtues" as bitter mockeries. When the tide of generous feelings, which now rises in his bosom, is forced backward to freeze there, and he finds that to pass through life, is to row against a tide, and to face the storm, he will think better of the solitary and contemplative virtues. He has already found occasion to call it a world "of fraud and falsehood," and the affecting allusion he has made to his prospects therein, has many a time restrained me, when I ought to have used the language of indignation. It is not only a world of fraud and falsehood, but a world of trial, sickness, or death. I do not think one sentence in Mr. English's book will prepare him to meet either, with coolness and fortitude; and the cautious testimony he bears to the purity of Jesus, will soon, I doubt not, be a subject of happier recollection than all the merriment he has indulged, the arguments he has urged, the learning he has arrayed against the gospel." pp. 426—428.

REFLECTIONS ON THE GREAT EVENTS OF THE PAST YEAR.

As the present month closes another year, we are naturally led to offer some remarks on the events by which this portion of time has been distinguished.—In looking back on the past year, the mind is at no loss for objects of contemplation. One event immediately arrests and fastens the attention, an event so unexpected, so wonderful, so vast in its connexions, so important in its influences, so beneficial beyond all human hopes, that it not only holds a distinguished place in the history of the past year, but in the history of the world. I refer to the fall of the French Despotism, a revolution which changed the destinies of nations, and shed a sudden and cheering light not only over Europe, but every civilized region of the earth. The political influences of this event belong not to this work; but its influence on the moral and religious state of the world, a topic still more interesting, it is our province to consider.

The fall of French Despotism is one of the most auspicious events in the records of modern ages, as it gave the stroke of death to that system of atheism and infidelity, to that conspiracy against the religion, and moral feelings, and virtue of the human race, which gave so remarkable and baleful a character to the French revolution. Former times have witnessed attempts to establish a universal empire. But the ambition of former conquerors has been limited to political changes, to the acquisition of political

power. But in France we have seen an unexampled attempt to revolutionize the human mind, to subvert old and venerated principles, and to tear the sentiments of nature and religion from the heart. With the purpose of raising France to the dominion of the world, was united the purpose of changing the moral face of society. A frenzied passion for innovation broke forth, which seemed unwilling to rest, until it had subdued human nature itself, and made man a new creature.

Had this project been marked by any thing like nobleness of sentiment; had the visionary sophists, who excited the French revolution, been impelled by any generous extravagance of feeling, any exalted conceptions of the dignity of human nature and of its boundless destiny; had they wished to overthrow ancient establishments, that they might found on the ruins a purer piety, a severer morality, a more intimate connexion between man and his Creator, between man and eternity; could we discover in them any thing of that romance which sometimes hurries away noble minds, which, sickening at the present imperfections of mankind, hopes by some bold effort to reinstate them in innocence and happiness; such a character, an insanity so generous, would restrain our indignation, and even convert it into pity and respect. But we see no such elevation in the men, whose writings and principles convulsed France, and shook to its very

centre the civilized world. These pretended reformers were cold hearted and selfish sophists, inflated with the conceit of their own wisdom, jealous of their superiors, and delighting in the work of destruction, because to destroy was to display their power. Instead of noble conceptions of human nature, they persuaded themselves that the soul of man was mere matter, made up of the elements which they had discovered in their crucibles. They discovered too, that this thinking dust was soon to be dissolved, and forever dispersed; and that all its moral sentiments, its virtuous instincts, its devout and generous tendencies were arbitrary prejudices, casual impressions, the work of education, which it was the glory of philosophy to undo. Man came out of the hands of these cold blooded experimenters a mere machine, a little more complicated than the brute. The great law of his nature was interest, and nothing was binding on him but what served to gratify himself. Those elevating qualities, disinterestedness, devotion to God, unshaken adherence to a good but persecuted cause, promptness to live and to die for the welfare of mankind, these were found to be wild and excessive movements of the mental machine, and were all to be reduced to the calculations of self love. And this was not all. Man was not only proved to be a machine—it was found, that he was *a machine without a maker*. It was discovered that the atoms of the universe had by some strange chance fallen together into the

human shape, and had struck out by collision the spark of thought. This, this was the wonderful discovery to which the venerable name of philosophy was affixed—that *there is no God*, that the mighty spirit which pervades the universe is a dream of fancy, that man has no Father in heaven, that there is no kind providence extended over nature, that we have no Almighty Comforter, to whom we may repair with our sorrows, and no Almighty arm to rescue us from everlasting death!

In vain was it urged to these boasting sages, that the heart of man carries within it a sentiment of piety, a consciousness of the divinity, which in all ages has broken out in some forms of worship; that the immensity of the heavens speaks to him, in language which he cannot resist, of the greatness of their Author; that in every plant and animal, and in the kind adaptation of every part of nature to his own frame, he cannot but recognize a wise parental care; and that this sentiment of piety is precisely what he needs, is suited to exalt and console him, and to cast a brightness over every scene of nature and society. These deep and intimate convictions were treated as the tales of the nursery. They were called shackles of the human mind, which could never be free, until God was dethroned, and *eternal sleep* was engraven on the portals of the tomb.

The horror with which I describe these principles is mingled with a strange incredulity. I can hardly represent to myself

a man, who can so rend from his heart the feelings of nature, so tread under foot all that exalts and sustains humanity, as to hold up these sentiments with exultation and joy. There is something so monstrous and unnatural, as well as impious and abandoned, in proclaiming with triumph, that man is akin to the brute, that God is the creature of fancy, and death eternal hopeless extinction, that I turn to see whether these doctrines can issue from human lips, whether some fiend, escaped from Hell, is not breathing his impiety into my ears.

Such were some of the principles, which lay at the foundation of the French revolution, and which were extended with the French power; and on this account the fall of this power, connected as it has been with a signal and tremendous display of the influence of these principles, is the most auspicious event in the history of modern ages. We do not expect that this event is to issue at once in millennial peace and felicity. Great calamities may yet be appointed to the guilty nations of the old and the new world. But the greatest calamity, the most menacing storm, has past over us. The dearest interests of humanity are safe. The *moral and religious sentiments* of mankind have sustained and survived the fiercest assault, ever made on human virtue; and whilst these are left us, we ought not to fear for the cause of God and mankind. Let these sentiments once give place to the maxims of an atheistical philosophy; let conscience, that

voice of the divinity within us, be silenced; let the conviction of our near relation to God be effaced; let no sense of responsibility impose restraint on the passions; let no hope of a future being give a consciousness of dignity and nobleness to the mind; and human improvement and human happiness are gone. Let these sentiments be eradicated, and the light and hope of the world are extinguished. A chilling selfishness would seize us with the grasp of death on every glowing and generous emotion of our nature. Craft, perfidy, ferocity, and brutal licentiousness would rend asunder the ties, and trample on the virtues of social and domestic life. And not only would the heart be debased. The intellect, no longer quickened by moral sentiment, would lose its bright and strong conceptions. Imagination and taste would be palsied, and cease to respond with solemn and tender emotion to scenes of grandeur and beauty. The whole soul would become a ruin; and society, robbed of principle and affection, could only be restrained by terror, force, and an iron despotism. Let us never forget, what the experience of our age has so impressively taught us, that *moral and religious sentiment* is the quickening principle, the spring of improvement, the glory, the ornament, the defence, the hope, and the joy of human nature. Better would it be, that our race should be exterminated; that the name of man should be lost from the works of God; that the labors and monuments of all past ages should sink into undistin-

guished ruin; that the earth should become a dreary and unbroken solitude, the abode of everlasting silence; than that moral and religious sentiment should be torn from the human heart, and society be abandoned to the influence of infidel and atheistic philosophy.

POETRY.

OUR SAVIOR'S LAST WILL.

HEAR what the Prince of glory saith,
To those who bear the Christian
name;
His dying counsels and his prayer,
His love and heavenly will proclaim.

"In very deed are ye my friends,
If this be your unceasing care,
To do whatever I command,
And every breach of love forbear.

"As God, my Father, loveth me,
So I have lov'd and chosen you;
Thus ye shall one another love,
And this shall prove your friendship
true.

"By this sure test it shall be known,
That I am yours, and ye are mine,
If mutual love and sympathy,
In all your words and actions shine."

These words spake Jesus to his friends,
Then raised his eyes to heaven above,
Poured out his soul in prayer to God,
And still expressed his ardent love.

"Keep, holy Father, through thy name
These dear disciples of thy grace,
And all who shall believe on me
Among the sons of Adam's race.

"May they be one, as we are one;
From sinful variance hold them free,
That by their union all may know
That I, thy Son, was sent by THEE."

O christians! hear your Savior's voice,
Obey his counsels and be wise,
Abandon strife, abound in love,
Unite, and seek the heavenly prize.

CHRISTMAS HYMN.

HAIL, sacred day! To thee belongs,
Our solemn vows, and rapturous songs.
Away with each perplexing care,
And on thy mind the impress bear
Of HIM, whose precious life was given,
To raise thy soul to God and heaven.

O let no vulgar, low desire;
Let no unhallowed, earthly fire;
No sordid passion dare to blend,
With the blest image of thy Friend;
But pure devotion o'er thy heart,
Its holy, tranquil peace, impart.

All hail that sweet, divine repose,
Which the rapt seraph surely knows,
When, round the *beaming Source of
light*,
Celestial choirs their songs unite;—
And, mingling with the praise they pay,
The song of mortals finds its way.

Perhaps some sainted soul may hear,
The lay to friendship ever dear;
And, while it swells from lips below,
Even *there* a brighter rapture know.
Angels with joy repeat in heaven,
GLORY TO GOD ON EARTH IS GIVEN.

RELIGIOUS INTELLIGENCE.

THE SPANISH DECREE FOR REESTABLISHING THE INQUISITION.

TWELVE months have passed away since we announced in this work, that the Inquisition in Spain had been abolished. Little did we then expect to hear of its restoration. But we live in perilous times, and it is our duty to observe the events of Providence.—For some reasons, to us unfathomable, a sovereign God has suffered Ferdinand, the king of Spain, to decree the re-establishment of the terrible tribunal, misnamed “The holy Office.” The decree bears date, “Palace, 21st July, 1814,” and is thus introduced:—“The glorious title of *Catholic*, by which the kings of Spain have been distinguished among the other princes of Europe, because they *do not tolerate* in their kingdom any one who professes another religion than the catholic, apostolic, and Roman, has powerfully excited my heart to employ all the means, which God hath placed in my hands, in order to make myself worthy of it.”

Who but an infatuated monarch would think of making himself “worthy” of the “title of *catholic*,” by reviving a tribunal, which takes from ten millions of people the inestimable blessings of christian liberty and the rights of conscience; and which sacrifices the lives of men under the pretext of supporting that religion which consists in humility, meekness, and love!

As a reason for the decree, the king suggests, that “foreign troops of different sects” had “fixed on many persons pernicious opinions, by the same means with which they had been propagated in other nations.” In the paragraph which contains this suggestion, his friends and his enemies are indiscriminately censured. He then proceeds:—

“Desiring therefore to provide a remedy against so great an evil, and preserve in my dominions the holy religion of Jesus Christ, in which my people live, and in which they have and do live happily—as likewise being the

most proper means to preserve my subjects from intestine dissensions and maintain them in peace and tranquillity, I have thought it would be very convenient in the present circumstances, that the tribunal of the *Holy Office* should return to the exercise of its jurisdiction”

Here we see how easy it is for men to adopt the most oppressive and cruel means, to preserve “the holy religion of Jesus Christ.” But who could advise the king to such a course of conduct? He answers the question:—

“Upon which subject *wise and virtuous prelates*, and many corporations and serious persons, both *ecclesiastical* and secular, have represented to me, that it was owing to this Tribunal that Spain was not contaminated in the 16th century, with the errors that caused so much affliction in other kingdoms. Wherefore, they have ardently requested me to reestablish that Tribunal;—I have therefore resolved, that the Council of the Inquisition, and the other Tribunals of the Holy Office, should be restored and continued in the exercise of their jurisdiction.”

How affecting the thought, that the *prelates*, the professed ministers of the meek and benevolent Savior, should be the first in advising a monarch to restore a Tribunal, which had been for several centuries an engine of the most dreadful despotism, a terror and a curse to the Spanish nation! The doctrines and principles of the reformation, are what the king calls the “errors that in the 16th century caused so much affliction in other kingdoms.” Luther and his followers asserted the rights of conscience, and boldly dissented from the opinions of the papal church. This was called “damnable heresy” by the papists. From *such heresy* Spain was preserved by the terrors of the Inquisition! What a privileged people!

We have not copied the whole of the “Spanish Decree;” but we have quoted

the principal things, and more than we can pronounce "very good." We have been disappointed in the conduct of Ferdinand and the Spanish prelates. We must leave them in the hands of that wonder working God, to whom they are responsible. We must also deplore the fate of the Spanish nation, and endeavor to improve the event by which they are afflicted, to the benefit of our own country.

Considering the greater light enjoyed in this land, than has been enjoyed in Spain, perhaps the conduct of the Spanish clergy is not more wonderful than some things which have taken place nearer home. The protestant clergy abhor the *name* of the "Inquisition," and happy would it be for them, and for others, if they all had a just abhorrence of the *principles* on which that tribunal was founded. It is of little consequence what *name* is assumed by an ecclesiastical tribunal. The *principles* assumed are the things to be regarded with horror. The principles of the Inquisition may be assumed by a General Assembly, a General Association, or a Council.

In the view of the papal clergy, it is not enough to entitle a man to the privileges of a christian, that he receives the Scriptures as the word of God, and makes it his care to conform his faith, his heart, and his life, to the doctrines, the precepts, and the examples of Jesus, the Messiah, "*whom God hath sent.*" No; in their view, the Scriptures are not a sufficient rule of faith and practice. A man must assent to articles of faith *invented by men*, or suffer as a *heretic*. On these principles the Inquisition was founded; on these it has been reestablished. When clergymen of any sect exalt articles of man's invention as the criterion of christian or ministerial fellowship, and on that ground exclude dissenting brethren, they act on the very principles of the Inquisition. There may be a difference in the mode of punishing dissenters, while the principle is the same. A papal tribunal may take *life*, while the protestant tribunal takes only the *character* and the *means of living*. The difference however in the two

cases, as to the injury done and the crime of doing it, may be less in God's account than some people imagine. As the principle is the same in both cases, the same may be the motive; and if the protestant may be justified in the one case, the papist may in the other. Let him therefore who censures the papal tribunal, renounce the principles on which it was founded, lest in the final reckoning, the Lord should say, "OUT OF THINE OWN MOUTH I WILL JUDGE THEE."

In the Palladium Nov. 22, we have the following.

Rome, Aug. 12.

"We are assured that Ferdinand VII. has transmitted a memorial to the Pope, praying his holiness to regulate by a Bull the jurisdiction of the Supreme Council of the Inquisition. His Majesty proposes to abolish the code called *Directorium Inquisitorium*. It is in this code of the Dominican Nicolas Rimerie that we read the following sentence. *No person should say he is unjustly condemned, or complain of his Ecclesiastical judges and the judgment of the church; but if he is unjustly condemned, he ought to rejoice in this, THAT HE SUFFERS FOR THE SAKE OF JUSTICE.* Mahometans, Jews, and other infidels, will no longer be admitted as witnesses against Catholics accused of heresy; the wife, children, parents, domestics, shall no more be liable to judicial proceedings on the first denunciation; torture shall be entirely abolished. The offences charged shall be so distinctly specified, that the suspicion, slight or strong, of heresy, shall not be sufficient, without a certain degree of proof, for the arrest of any individual.—The property of those condemned is in no case to devolve upon the Inquisition. The families of the condemned to succeed to their estates.

"This memorial, filled with wise views, and such as accord with the glory of religion, has been favorably received by his Holiness."

The plan here proposed would reduce the power of the Inquisition nearly to a level with the *assumed*

power of some modern protestant tribunals. Should the plan be sanctioned by the Pope, some hope for the poor Spaniards might be entertained,

were it not that clerical domination is of a growing nature. Give an inch, and they will soon take an ell.

The Report of the Trustees to the Evangelical Missionary Society, at their annual meeting, holden at Waitham, October 5th, 1814.

WHILE our country is suffering under the oppression of war, and the means of our people for pious and charitable purposes are diminished, the Trustees join the Society in offering thanks to heaven, that the return of peace with its attendant blessings to the nations of Europe has given increased facilities for the more extensive operation of Bible and Missionary Societies, in promoting the interest of the Redeemer's kingdom. Although the calamities of our nation have in some degree retarded the prosecution of our measures, yet we have occasion of gratitude to the Author of all gracious influences, that our small means have been productive of much benefit to the people, upon whom these have been expended.

Since the last annual meeting, the Legislature of the Commonwealth, in compliance with the petition of the Society, readily made them a body corporate; but, through a mistake respecting the notice for the first meeting under the act, the Society has not been able to avail itself, this year, of its benefits.

In 1813, the Rev. Mr. Keith performed missionary service in the township of Dixmont, in the District of Maine. He was received with attention and respect by numbers; but on account of great divisions, as we learn from a respectable inhabitant, that an association could not there be formed of sufficient importance to contribute in any proportion to the support of a preached gospel, the present season, the Trustees are therefore discouraged in the attempt to afford them aid.

Letters from the Rev. Messieurs Warren and Nurse, confirmed by other testimony, give encouraging information of the success of their labors.

In Jackson and Washington the stated congregation of Mr. Warren has increased in numbers and influence. Renewed attention to religious concerns appears to be excited in those places; the Church has been enlarged; and at the date of Mr. Warren's letter numbers had presented themselves as candidates for admission. Mr. Warren spent three months of the last year in a school, and the children and youth of his charge were benefitted by his moral and literary instruction.

The continued, the indefatigable efforts of Mr. Nurse, by divine blessing, have been followed with distinguished advantages. A congregational society is established in Ellsworth apparently upon a permanent basis. The best evidence of increasing piety is exhibited among that people, and the tone of public morals is evidently raised.

The attention of Mr. Nurse to his school has been unremitted. Under his auspices many children and youth have been well instructed in the most useful branches of education; numbers of his scholars, both male and female, are already fitted to be instructors in the neighbouring towns, and each succeeding year has gradually extended the sphere of his usefulness.

Gratified and delighted with the prospect presented to their view in Ellsworth, and in the apprehension that the war might press with peculiar weight upon that section of our country, the Trustees have made the support of Mr. Nurse a primary object. Instead of employing Missionaries in new places, they directed that the surplus of \$300, appropriated last January, after deducting the sums absolutely necessary to aid the people of Jackson and Ellsworth, be expended

upon schools in towns and plantations in that neighborhood, under the direction of the Rev. Mr. Nurse, whose agency in transactions of this nature fully meets the approbation of the Trustees.

The people of Ellsworth have manifested a disposition to contribute to the utmost of their ability to the maintenance of a preached gospel; and your Trustees anticipate the time, when the Society, wholly released from his support, will be at liberty to direct their charitable endeavors to other destitute places.

The following is the present state of the funds of the Society, viz.

Balance in the hands of the Trustees at the last annual meeting	\$1176,79
Received since by donations and annual subscription of members	395,29
Expended in promoting the objects of the institution during the last year	300,00

Remaining in the Treasurer's hands, appropriated as an accumulating fund	1060,00
For future appropriation	216,08

The above is exclusive of monies received since closing the account, settled October 5th, 1814. The Trustees distributed last year, 25 copies of Doddridge's Rise and Progress of Religion in the Soul, and 50 copies of the Catechism of Worcester Association. They have on hand 30 copies of Doddridge, and 80 copies of the Address of the Trustees to the people of the new settlements.

Past success encourages to persevering exertions. The means must be derived from the charity of the pious and good. We commend the institution to the notice of all christians, and we implore the blessing of God upon our humble endeavours.

EZRA RIPLEY, *Vice Pres.*

Attest, NATH'L. THAYER, *Sec.*

BIBLE SOCIETIES.

Society of Newark, N. J.

"A number of young men from the town and its neighbourhood met on the 30th of June last and formed themselves into a Society by the name of 'the Auxiliary Bible Society of Newark and its vicinity.'—The design of the Institution is to raise funds, to be exclusively appropriated to disseminate the sacred Scriptures among those who are destitute.

Officers.

"Rev. Mr. Jones, Pres. Rev. Mr. Cumming, 1st Vice Pres. Rev. Mr. Robertson, 2d Vice Pres. Henry

Mills, 3d Vice Pres. William Ward, Sec. Moses Lyon, Ast. Sec. James Crane, Treas.

"The Society consists of upwards of 100 members." Panoplist.

Society at Fredericksburgh, Vir.

This Society was established May 5th, 1814.

Officers.

Rev. S. B. Wilson, Pres. Benjamin Day, Vice Pres. Rev. E. C. McGuire, Cor. Sec. W. F. Gray, Esq. Rec. Sec. David Henderson, Esq. Treas.

Portsmouth Society for the suppression of vice.

At a meeting of the Board of Council of the Portsmouth Society for the suppression of vice, on November 2d, they voted to publish in the Newspapers an exposition of the nature and design of the Society for the informa-

tion of the public. The vote is signed by "John Goddard, President" and "N. A. Haven jun. Secretary." We have room only for an abstract of the communication.

"Complaints of the prevalence of

vice have so frequently been made that they have almost ceased to attract the attention of mankind. The apprehension and dismay with which good men regard the moral state of the world are considered as the idle fears of a weak and desponding imagination—yet to a reflecting mind there is something in the state of public morals and opinions, which may well excite apprehension and alarm. There is a disposition pervading all classes of society, to loosen the salutary restraint of law—to relax the discipline of the young, and to suffer breaches of decorum to pass without punishment or censure.—Our ears are so accustomed to indecency and profaneness, that we scarcely expect in the young and ignorant, either purity of heart or reverence of God.

"A reformation of morals is always practicable. We have good laws, and a sufficient number of magistrates.—To change the whole appearance of society, it is necessary only to carry these laws into effect.

"Impressed with these considerations, a large number of gentlemen in this town, without distinction of party in politics or religion, have associated together for the purpose of *suppressing vice*, by persuasion and entreaty, and by using their influence in promot-

ing a due execution of the laws.—They are willing that the responsibility of the attempt should be shared among them all—They are pledged to afford one another countenance and assistance in whatever may be honorably and lawfully undertaken for the preservation of good morals.—The society propose to do nothing rash or violent; but by a firm and steady application of their exertions and influence, as individuals, and of their collective weight as a society in aid of the civil magistrate, to convince their fellow citizens that their interest will be promoted by their reformation.—They feel themselves pledged to the public to perform effectually whatever they undertake.

The vices to which their attention will be particularly directed, are profaneness, intemperance, breach of the sabbath, and petty thefts.—The society hope that every man who wishes well to the public, will unite his exertions with theirs. They claim no preeminence. They do not wish to restrain the liberty, or diminish the rights of others.—But they wish to preserve the morals of the young from contagion; and they are desirous of having their children brought up in an orderly and regular town, among a moral and religious people."

Ordinations.

At Medway West Parish, Oct. 26, Rev. J. JELL—Sermon by Rev. Dr. Woods of Andover.

At New-Bedford, Oct. 26, Rev. EPHRAIM KENDAL. Sermon by Rev. Dr. Harris of Dorchester; Charge by Rev. Dr. Read of Bridgewater; Right

Hand by Rev. Mr. Pipon of Taunton.

At Otisfield Nov. 2d, Rev. JOSIAH G. MERRILL—Sermon by Rev. E. Payson; Charge by Rev. J. Scott; Right hand of fellowship by Rev. Mr. Cresey.

Obituary.

DIED in France, Aug. 24, the celebrated COUNT RUMFORD, aged about 70.

At Windsor, (Con.) Oct. 21, Rev. ASHBEL GILLET, aged 60.

At Randolph, Nov. 9, Rev. JONATHAN STRONG, D.D. aged 50.

At Boston, Nov. 11, Rev. JOSHUA

HAYWOOD of Dunstable, aged 53.

At Portland, Nov. 12, Rev. SAMUEL DEANE, D.D.

It may be worthy of remark, that within four days, three ministers, all of this state, finished their course! How solemn the call to their surviving brethren!

THE TIMEPIECE.

THE long and freezing night, the shortening day,
 The leafless trees with pointing fingers say;—
 'Awake, ye slumbering souls, awake, arise—
 'See Nature's *Timepiece*, mark the *hands*, be wise:
 'The year, so lately new, will shortly end:
 'How stands the vast account with God, your Friend?

'His daily loans to you, O how immense!
 'Your every breath, by his kind providence:
 'Your life, your all on earth, your hopes of heaven
 'Are by his boundless care and mercy given.
 'What have you done to balance this amount?
 Mere bankrupts, Lord, are we, in thy account.

But O the grace! when bankrupts may be free!
 Through Christ, O God, we cast ourselves on THEE,
 If with this closing year, our breath must cease,
 May we by grace ascend to realms of peace:
 If to our lives more days shall be subjoin'd,
 May we display a more obedient mind.

Candidates for the ministry in Cambridge and its vicinity.

Mr. Joseph Field, Boston.
 Mr. Lemuel Capen, Cambridge.
 Mr. John E. Abbot, Boston.
 Mr. David Reed, Cambridge.

Mr. Joseph Allen, Cambridge.
 Mr. Jonathan P. Dabney, do.
 Mr. David Damon, do.
 Mr. Nath'l. L. Frothingham, do.
 Mr. Thomas Prentiss, do.

New Publications.

PROPOSALS have lately been issued for publishing by subscription a volume of Sermons, selected from the manuscripts of the late Dr. Kendal, pastor of the church in Weston: and it is confidently hoped, that the friends of virtue and religion will cheerfully contribute towards perpetuating the memory of departed worth: while, at the same time, they diffuse the blessings of the gospel, and perform a deed of christian benevolence. Subscriptions are received by the publishers of the Disciple.

Mr. Editor,

Through the medium of the Christian Disciple I wish to recommend to parents and instructors of children, a little work, entitled, *A summary of the evidences of natural and revealed religion*, by A. Clarke, A.M. Preceptor of Salem Street Academy, Boston. It is a pamphlet of twenty-four duodecimopages; and, as the author informs us in the preface, was originally compiled for the youth immediately under his care.

"The Child's Friend."

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